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Research Article

The Concept of Allah's Help in the Qur'an Towards the Sociology of Life

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Abstract. In human life there are many problems that will be faced so that all problems will not be resolved without help from Allah. Throughout human history, religion and belief have played an important role in shaping the values, behavior and social structure of society. One important aspect of religious belief is the concept of Allah or God's help, which has a significant impact on the outlook on life of individuals and society. This research has important relevance in further understanding how religion influences society and social dynamics. This research is qualitative research in which all data collection is taken using library research by analyzing books or articles related to the research subject.

Meanwhile, the approach used is a qualitative analytical descriptive approach by describing and describing data from primary and secondary readings and then analyzing them to draw conclusions.

Keywords: Helps, Nashr, Sociology.

INTRODUCTION

In the spread of Islam, there are many obstacles, especially in the maintenance of faith, so there is often a temptation of the devil¹ so that it misleads one's faith.² So that's where Allah will test faith with the existence of a sociological life problem to find out how much faith a person has.³

When someone loses patience in carrying out obedience, staying away from prohibitions, then that's where someone feels lost from their faith,⁴ then Allah will test a faith with the existence of human life problems to know how much of their deeds he gets.⁵ Allah's help will not come suddenly without the cause of the problem, Allah's help is a very expensive gift, the help of Allah will be granted to someone who has fulfilled the conditions Allah commands, except for those who commit adultery and injustice.

Throughout human history, religions and beliefs have played an important role in shaping the values, behaviors, and social structure of society. One important aspect of religious belief is the concept of God's help,⁶ which has a significant impact on the worldview of individuals and society as a whole. In the context of Islam, the Qur'an, the holy book of Islam, contains a number of verses that speak of God's help to His servants. By looking at the Qur'an as the main source of the Muslim ummah, it must use the methodology as demanded by the Prophet Muhammad SAW.⁷

This help is often found in various human lives such as the Hizbullah army led by the Kingdom of Siliwangi to help the Trimurti Gontor when they wanted to be slaughtered by the PKI led by Muso, the sustenance that a person gets, the air we breathe every day, God's help to people who are sick.

¹ Fitria Aminah dan Chairun Nadia, "PERTOLONGAN ALLAH SWT DALAM KONSEP SABAR HADIS RIWIYAT TIRMIDZI DARI ABDULLAH BIN ABBAS," t.t.

² Jarudin Jarudin, "KESABARAN SEBAGAI CARA UTAMA UNTUK MENGATASI TRAUMA MUSIBAH," *Tazkir: Jurnal Penelitian Ilmu-ilmu Sosial dan Keislaman* 9, no. 1 (4 Juli 2023): 29-41, <https://doi.org/10.24952/tazkir.v9i1.8255>.

³ Fitriah Aminah and Chairun Nadia, *Allah's Help in the Concept of Hadith Reported by Tirmidhi from Abdullah bin Abbas*, n.d.

⁴ Sodikin Sodikin, "Syukur Persepektif Al-Qur'an," *Mubeza* 11, no. 1 (30 Januari 2022): 16-20, <https://doi.org/10.54604/mbz.viii.51>.

⁵ *Allah's Help in the Qur'an*

⁶ Muhammad Dwieky Cahyadi dan Aep Saepudin, "Implikasi Pendidikan dari Al-Quran Surat Al-Kahfi Ayat 10 -16 tentang Kisah Ketangguhan Iman Pemuda Ashabul Kahfi terhadap Upaya Menanamkan Akidah," *Jurnal Riset Pendidikan Agama Islam* 1, no. 2 (13 Februari 2022): 127-36, <https://doi.org/10.29313/jrpai.vi2.548>.

⁷ Muzayyin Bdws, "KRITIK TERHADAP KONSEP TANZIL NASR HAMID ABU ZAYD DAN IMPLIKASINYA TERHADAP STATUS AL-QUR'AN," *TAJDID: Jurnal Ilmu Ushuluddin* 17, no. 2 (15 Juni 2019): 153-80, <https://doi.org/10.30631/tjd.v17i2.69>.

This research has important relevance in further understanding how religion influences society and social dynamics. In addition, it can also provide deeper insights into how religious values play a role in shaping social norms and social ethics in diverse societies.

This research is a qualitative study in which all data collection is taken using *library* research by analyzing books or articles related to the research subject.

Although there have been studies that explore the concept of God's help in the context of religion and theology, research on its implications for the sociology of life is still limited. Therefore, this study will try to fill this knowledge gap by integrating the perspectives of religion and sociology to understand how belief in God's help affects behavior and social interaction in society.

Etymological meaning of *Nashr*

The word *al-nashr* in *al-Mu'jam al-Mufahros* with all its derivatives in the Qur'an is mentioned 159 times,⁸ in 137 verses, in 46 surahs (15 Madaniyyah surahs and 31 Makiyyah surahs), 60 in Makiyyah surahs (1 time Makiyyah verse in surah *al-Qamar*/54 (Makiyyah), 44) and 98 times in Madaniyyah surahs). 22 times of which are in the form of *masdar al-Nasr*. The word *nashr* which is in Arabic النصر، النصرة can be found in several places in the Qur'an, including in Surah *Ali Imran*/3: 13, 126, *Al Baqarah*/2: 214, *Al An'am*/6: 34, *Al A'raf*/7: 192, 197, *Al Anfal*/8: 10, 26, 62, *Yusuf*/12: 110, *Al Anbiya*/21: 43, *Al Hajj*/22: 39, *Al Furqan*/25: 19, *Ar Rum*/31: 5, 47, *Yaasin*/36: 75; *Al Fath*/48: 3, *Ash Shaf*/61: 13, *An Nashr*/110: 1, *Al Ankabut*/29: 10.

The etymology of *al-nasr* is the *masdar* form of the verb (*fi'l*) of نصر-ينصر consisting of the letters *nun*, *sad*, and *ra'* which has the basic meaning of help, victory, assistance, safety and defense. In surah *an-nasr*, the word *nasr* which consists of the letters ن-ص-ر or its *masdar* نَصْرٌ-النَّصْرُ which is read *nashrun* / *an-nashru* can mean help, help. It can also be interpreted as the arrival of a favor and a gift in the form of excellence and victory. That is, Allah helps the Muslims by bringing victory to the Muslims over their enemies, until no other people underestimate or colonize Islam so that Islam and Muslims will be victorious.⁹ Or it can also mean that Allah helps His servant, which means that Allah wins him.¹⁰

In *al-Munjid* dictionary, *nasara* (which is the *fi'l* form of *an-nasr*) means giving help to someone to repel his opponent or fight his enemy, in other words, saving him from those who oppress him. *Nasara* also means) أعطى to give).

In general, the *an-nasr* expressed by the Qur'an has the meaning of determining that *an-nasr* is the prerogative of Allah (only Allah owns it) and no one other than Him owns the *an-nasr*, except those who are given by the owner. However, from a linguistic point of view, the Qur'an also reveals the types of *an-nasr* that are sourced from other than Allah, which of course has a different meaning from those that are not sourced from Allah, so the types of *an-nasr* can be mentioned as follows:

⁸ Muhammad Fu'ad 'Abd Al-Baqy, *al-Mu'jam al-Mufahros li al-Faz al-Qur'an al-Karim*, 702-704.

⁹ Ahmad bin Faris, *Mu'jam Maqayis Al-Lughah*, (Cairo: Dar Al-Fikr), Juz 5, p. 3.

¹⁰ Al-Ashfahani, *Mu'jam Mufradat Alfazh Al-Qur'an*, (Beirut: Darul Fikr, 2010), p. 374.

a. *An-nasr* from Creatures for Creatures

There are several verses that speak of the existence of a form of *an-nasr* from creatures to fellow creatures. One of them is as Allah says in Q.S. al-Anfal/8: 72 and 74 which explains about the Ansar who helped the Muhajirin.

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا
أَوْلِيَّكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٌ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِّنْ وَلِيَّتِهِم مِّنْ شَيْءٍ حَتَّىٰ
يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿٧٤﴾

Meaning: "Verily, those who believe and emigrate and strive with their wealth and souls in the cause of Allah, and those (Ansar) who give shelter and aid (to those emigrating Muslims), they are all supporters and defenders of one another. And those believers who have not emigrated, then you are not responsible in the least to defend them until they emigrate. And if they ask you for help in the matter of (opposing the enemy in defense of) the religion, then it is incumbent upon you to help them, except against a people with whom you have a covenant of allegiance. And (remember) Allah is All-Seeing of what you do."

وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا أَوْلِيَّكَ هُمُ الْمُؤْمِنُونَ
حَقًّا لَهُمْ مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

Meaning: "And those who believe and emigrate and strive in the cause of Allah (in defense of Islam), and those (Ansar) who give shelter and aid (to those emigrating Muslims), they are the true believers. They have forgiveness and an abundance of noble blessings."

b. *An-nasr* from the Creature to the Creator

What is meant by *al-nasr* (help) from the creature for the Creator is helping the religion of Allah and His messenger by worshiping only Him, maintaining His laws and statutes, and by carrying out all His commands and avoiding all His prohibitions. The condition for getting *al-nasr* from Allah is by helping His religion, as Allah says in surah al-Hajj/22:40.

..... وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

Meaning: "Verily, Allah will help whoever helps His religion (the religion of Islam); verily, Allah is the Strongest, the Mightiest."

And in surah Muhammad/47:7

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

Meaning: "Allah defends you (to achieve victory) and establishes your footing."

c. *An-nasr* from the Creator to the creatures

What is meant by al-nasr here is *nasrullah li al-Mu'minin* (God's help for the believers), including His messengers, the believing people of the past, and the people of the prophet Muhammad SAW, both in the life of this world and in the hereafter, which is revealed directly using al-nasr.

The expression of al-nasr in this form is very varied, some come in the form of an absolute promise (unconditional) such as the *makiyyah* verses which explain that Allah swt will help His messengers and believers. Some come in the form of conditional promises such as in the *madaniyyah* verses which explain that Allah will help those who help His religion, some come in the form of stories of Allah's help to previous apostles as evidence of the truth of Allah's promise, as the verse that tells the story of Allah's help to prophet Noah a.s in surah al-anbiya'/21: 77,¹¹ and Allah's help to prophets Moses a.s and Harun a.s and their people from the great disaster when drowning fir'aun and his people that Allah has immortalized also in the Qur'an surah al-saffat / 37: 114-116.¹²

In addition to the form of disclosure above, al-nasr from Allah is also expressed in the form of direct evidence that can be witnessed by the people of the prophet Muhammad PBUH at that time. As Allah says in surah Ali Imran/3: 123:

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

Meaning: "And indeed Allah helped you to victory in the battle of Badr, while you were weak (because you were few in number and lacked the means of war). So fear Allah, that you may be grateful (for the victory)."

Terminological meaning of Nashr

Everything that happens in this world is the will of Allah Swt. It is this will that makes help available to the servants of Allah Swt. who sincerely worship and bow to him. Because in essence only to Allah Swt. humans worship and ask for help.¹³ Dalam pertolongan ini si pemohon atau pihak lain harus terlahir dari hati yang paling dalam sehingga adanya sebuah interaksi terhadap Allah SWT.¹⁴ Therefore, humans have obligations to Allah Swt. which will result in Allah Swt.'s help to them. The word help in the Qur'an is often referred to as (*Nashr*). The word *Nashr* can be interpreted in several different meanings according to the opinion of the *mufasssirs*, namely:

1. *Nashr* means Help for the Enemy

In Surah al-Baqarah verse 214, the word *nashr* is mentioned in the context of the verse which explains the help of Allah Swt. to the early Muslims over the onslaught of the enemies of the *kaafirun*, by sufficing the bad deeds committed by

¹¹ Aan Farhani, *Qur'anic Insights on Victory: A Thematic Interpretation Study of the Term al-Nasr in al-Qur'an*, pp. 59-60.

¹² Jamal Ma'mun Asmani RI, *So That You Are Always Helped by Allah*, (Jogjakarta: Sabil, 2011), p. 42. 42.

¹³ Al-Qur'an al-Karim, (Q.S. Al-Fatihah: 5)

¹⁴ Ramli, Hamnah, dan Hadari, "Konsep Doa Mustajab dalam Alquran: Analisis Surah al-Baqarah ayat 186 dalam Tafsir Al Mishbah," *Jurnal Ilmiah Al-Muttaqin* 9, no. 2 (15 Februari 2024): 66-71, <https://doi.org/10.37567/al-muttaqin.v9i2.2624>.

the ignorant and helping the Prophet's da'wah and making the da'wah speech a high thing.¹⁵

In addition to Surah al-Baqarah, Surah al-Anfal verse 10 also explains that *nashr* is the help of Allah Swt. by giving victory to Muslim troops during the battle of Badr. There is no help except from Allah Swt. which is given to the servants whom He wills. All of this is at His discretion in organizing the life of the world, there is no flaw in all His will.¹⁶

Nashr with this meaning is not only mentioned in one or two letters, but mentioned in several other letters, such as Surah al-'Ankabut verse 10 in the explanation of *Tafsir al-Qur'an al-'Adzim*,¹⁷ *Taisir al-Karim al-Rahman fii Tafsiri Kalami al-Mannan*,¹⁸ *al-Tafsir al-Basith*.¹⁹

Meanwhile, al-Sha'rawi and al-Maraghi in his tafsir argue that the help is a promise and happy news over his enemies²⁰ as well as the glory given by Allah Swt. as well as someone who honors others by bequeathing his property.²¹

2. *Nashr* means Help for Weak Humans

The word *nashr* in Surah al-Anbiya' verse 43 explains that only Allah has the right to help all His servants, not the idols worshipped by the disbelievers, which themselves are weak so it is impossible to save people from danger and provide benefits for them.²² *Al-Baidhowi*²³ and *ibn 'Ashur*²⁴ are of the same opinion as *Wahbah Zuhaili* about the meaning of *nashr* in terms of the impossibility of Allah's help for the gods they worship.

3. *Nashr* means Help for the Religion of Allah.

In Surah al-Shaff verse 14, the word *nashr* is found in the context of *ism fa'il*, namely *anshar*. The interpretation of the verse is an order to help each other with the religion of Allah Swt. as well as the help of the hawariyyun when the Prophet Isa

¹⁵ Ahmad bin Musthafa al-Maraghi, *Tafsir al-Maraghi*, (Egypt: Syirkatu Maktabah wa Mathba'ah Musthafa al-Baabi al-Halbi, cet. 1, 1365 AH/1946 CE), vol. 2, p. 128

¹⁶ Abu Ja'far Muhammad ibn Jarir al-Thabari, *Jaami'u al-Bayan 'an Takwili Aayi al-Qur'an*, (Makkah: Daar al-Tarbiyah wa al-Turast, 1431), vol. 13, p. 418.

¹⁷ Abu al-Fida' Isma'il ibn 'Umar ibn Katsir al-Qursyi al-Bashri al-Damasyqi, *Tafsir al-Qur'an al-'Adzim*, (Daar Thayyibah li al-Nasyr wa al-Tauzi', cet. 2, 1420 AH/1999 CE), vol. 6, p. 265. 6, p. 265.

¹⁸ 'Abd al-Rahman ibn Nashir ibn Abdillah al-Sa'di, *Taisir al-Karim al-Rahman fii Tafsiri Kalami al-Mannan*, (Muassisu al-Risalah, 1st c., 1420 AH/2000 CE), p. 627.

¹⁹ Abu al-Hasan 'Ali ibn Ahmad ibn Muhammad ibn 'Ali al-Wahidi al-Nisaburi al-Shafi'i, *al-Tafsir al-Basith*, (al-Imam Muhammad ibn Sa'ud al-Islamiyyah University: 'Imadatu al-Bahts al-'Ilmy, cet. 1, 1430 AH), vol. 17, p. 499

²⁰ al-Maraghi, *Tafsir al-Maraghi*....., vol. 21, p. 60.

²¹ Muhammad Mutawalli al-Sya'rawi, *Tafsir al-Sya'rawi*, (Mathabi'u Akhbari al-Yaum), vol. 18, p. 11505.

²² Wahbah bin Musthafa Zuhaili, *al-Tafsir al-Munir fii al-'Aqidah wa al-Syari'ah wa al-Manhaj*, (Damascus: Daar al-Fikr al-Mu'ashir, 2nd ed., 1418 AH), vol. 17, p. 63.

²³ Nashiruddin Abu Sa'id 'Abdullah ibn 'Umar ibn Muhammad al-Syirazi al-Baidhawi, *Anwar al-Tanzil wa Asrar al-Takwil*, (Beirut: Daar Ihyau al-Turats al-'Arabi, c. 1, 1418 AH), vol. 4, p. 52.

²⁴ Muhammad al-Thahir ibn Muhammad ibn Muhammad al-Thahir ibn 'Assyr al-Tunisi, *al-Tahrir wa al-Tanwir*, (Tunis: al-Daar al-Tunisiyah li al-Nasyr, 1984 AH), vol. 17, p. 74.

'Alaihissalam asked them who would help him with the religion of Allah Swt, as well as the command to have a helping attitude between fellow human beings.²⁵ when the Prophet Isa was appointed which made his people divided into three groups.²⁶

Meanwhile, if seen based on its rhetoric, the verse is a form of *al-tasybih* based on its meaning, namely be a helper of the religion of Allah Swt. like the hawariyyun who have done it before.²⁷

4. Help in Justice

Allah emphasizes the importance of justice in the Qur'an and states that He gives His help to those who practice justice in its essence is to treat a person in accordance with the rights and obligations that have been carried out.²⁸ It has been explained in Surah al-Hajj verse 40 that Allah Almighty revealed this verse as a consolation for the Messenger of Allah and a threat to the Quraysh. And Allah has compared them to a people who lie and are doomed.²⁹

This help is in accordance with His promise that He will help His servants who help His religion and His Prophet. While Allah SWT. is the Almighty, the Glorious, and abandons what He does not want.³⁰

The Influence of *Nashr* or the Help of Allah Swt. On Human Sociology

Islam is a beautiful religion with the role of humans as caliphs on earth, having the duty to worship Allah Swt. by carrying out His commands and avoiding His prohibitions. However, the condition of the times with the development of technology and science makes most humans turn away from their obligations as servants and neglect the verses of His greatness.

Sometimes people forget that Allah is rich while they are poor. Whereas Allah SWT. has created the universe in its entirety for humans as a favor from Him which is explained in several verses of the Qur'an³¹ one of which is:³²

²⁵ Teguh Saputra, "Konsep Ta'awun dalam Al-Qur'an Sebagai Penguat Tauhid dan Solidaritas Sosial (Studi Tafsir Mawdlu'iy)" 19, no. 2 (2022).

²⁶ Abu Muhammad al-Husain ibn Mas'ud al-Baghawi, *Ma'alimu al-Tanzil fii Tafsir al-Qur'an: Tafsir al-Baghawi*, (Daar Thayyibah li al-Nasyr wa al-Tauzi', 4th ed., 1417 H/ 1997 CE), vol. 8, p. 110.

²⁷ Muhammad ibn 'Umar Nawawi al-Jawi al-Bantani, *Marah Labid li Kasyfi Ma'na al-Qur'ani al-Majid*, (Beirut: Daar al-Kutub al-'Ilmiyah, c. 1, 1417 H), vol. 2, p. 524.

²⁸ Afifa Rangkuti, "Konsep Keadilan Dalam Perspektif Islam" TAZKIYA: Jurnal Pendidikan Islam, Vol. VI, No. 1 Januari-Juni 2017, p. 2

²⁹ Abu Muhammad 'Abd al-Haq ibn Ghalib ibn Abd al-Rahman ibn Tamam ibn 'Athiyyah al-Andalusi al-Muharibi, *al-Muharrar al-Wajiz fii Tafsir al-Kitab al-'Aziz*, (Beirut: Daar al-Kutub al-'Ilmiyah, cet. 1, 1422 AH), vol. 4, p. 126.

³⁰ Abu 'Abdullah Muhammad ibn Ahmad ibn Abi Bakr ibn Farh al-Anshari al-Khazraji Shamsuddin *al-Qurthubi, al-Jaami' li Ahkam al-Qur'an (Tafsir al-Qurthubi)*, (Cairo: Daar al-Kutub al-Mishriyyah, cet. 2, 1384 AH), volume. 12, p. 72.

³¹ Ibn Khaldun, *Mukaddimah*, transl. Masturi Irham et. al., (Jakarta: Pustaka al-Kautsar, cet. 1, 2011), p. 864.

³² Q.S. al-Baqarah: 29

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

Meaning: He is Allah, who made for you all that is on earth, and He willed to create the heavens, so He made them seven heavens. And He knows all things.

The implications of Allah's help in the sociology of life is a complex topic and can be seen from various perspectives depending on the beliefs and viewpoints of individuals. Some points related to the implications of Allah's help in the sociology of life are:

1. Formation of Morality and Ethics

The patience of a servant for the tests given by Allah Swt. will result in His help. In addition to patience, the most important thing is to pray five times, this is intended so that humans always remember Allah SWT. that all the knowledge that humans master belongs to Allah, and among humans is only awarded from a small part of Allah's knowledge.³³

Mentioning the name of Allah Swt. in every action will also result in His help. The urgency of this is so that the person concerned never feels alone in facing problems and so that he can take lessons and blessings from every work done. What is meant by blessing here is that the work done can produce the best results and get rewards from Allah SWT.³⁴ If man does not benefit from what he does at all for his benefit and needs then it is not called sustenance. For those who have it with their efforts and abilities, it is called *kasb* (the result of effort).³⁵

There is a hadith about the urgency of mentioning the name of Allah Swt. in every job:³⁶

كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبْدَأُ فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَهُوَ أَقْطَعُ

It means: "Any work that does not begin with *bismillah al-rahman al-rahim* is cut off".

2. Social Solidarity

Belief in the help of Allah Swt. can strengthen the sense of solidarity within the community. Individuals who share religious beliefs often feel a strong bond with each other, and this can lead to greater social solidarity in the form of social support, cooperation and help in daily life. Universal Human or called (*insan al-kamil*) who can explore the potential in the form of reason, imagination, physical and language both for himself and others to be able to develop all aspects towards perfection.³⁷

³³ Akhiyat, *Affirming Spiritualism Implementation of Morality in Society*, (Surabaya: Pustaka Radja, July 2019), p. 37

³⁴ Achyar Zein, *Moral Messages in the Qur'an*, (Medan: Perdana Mulya Sarana, 2015), p. 40-41

³⁵ Ibn Khaldun, *Mukaddimah*....., p. 685

³⁶ Ibn 'Ashur, *al-Tahrir wa al-Tanwir*....., vol. 1, p. 2.

³⁷ Bima Azisza Mahardika dan Mohamad Ali, "IMPLIKASI MANUSIA UNIVERSAL NASR DALAM PERUMUSAN TUJUAN PENDIDIKAN ISLAM," t.t.

Solidarity is something that is very identical in society because it is needed in a scope to achieve common goals. Meanwhile, social solidarity itself is a form of solidarity that refers to a state of relationship between individuals and groups based on moral feelings and shared beliefs that are strengthened by shared emotional experiences.³⁸ So that when we provide a favour then do not expect something, give it with a sincere heart to seek Allah's pleasure.³⁹

3. The Role of Religion in Decision Making

Belief in God's help can influence how social decisions are made in society. For example, in some societies, religion can play an important role in the making of laws, social policies and norms that govern daily life. The presence of Allah's help is also an important factor in governance decisions such as avoiding pragmatic, individualistic modernization and the creation of modern institutional structures.⁴⁰

If God's help does not descend, there will be depravity and evil in society due to the use of force in social control. It is a crisis of civilization that has led to the trend towards unlimited industrialism that creates groups of men and women who are uprooted from their traditions, alienated from religion, and open to the suggestions of the masses. Industrialism has also led to modern business which is based on material lust, lust for splendor, personality, and lust for power.⁴¹

4. Social Inequality

Sometimes, belief in God's help can also be used to justify social inequality. Some societies may consider that social inequalities are part of God's destiny or plan that can reinforce unjust social structures. This relates to human rights, which are a key feature of the rule of law. This relationship is illustrated by the attitude that the actions of state administrators must rely on the rule of law as the principle of legality and aim to protect human rights.⁴²

Human rights in Indonesia itself have been recorded in the MPR-RI Decree Number XVII/MPR/1998 which explains that the Indonesian nation essentially recognizes, realizes, guarantees, and respects human rights. And which in its implementation is integrated in human obligations as individuals, members of the family of society, nation and state as well as members of the community of nations in the world.⁴³

³⁸ Doyle Paul Johnson, *Classical and Modern Sociological Theory*, (Jakarta: Gramedia, 1986), vol. 2, p. 181.

³⁹ Irfan, Konsep Al-Mu;awwanah Dalam Al-Qur'an (Suatu Kajian Tafsir Tematik), (Al-Tadabbur: Jurnal Kajian Sosial, Peradaban dan Agama, Vol. 6, No. 2, Desember 2020), p. 286

⁴⁰ Ernita Dewi, *Social Transformation and Religious Values*, (Substantia Journal, Vol. 14, No. 1, April 2012), p. 114

⁴¹ Sriyanto, *History and Social Change of Ibn Khaldun's Intellectual Thought*, (Purwokerto: UM Purwokerto Press, cet. 1, 2018), p. 106.

⁴² Sunarso, *Human Rights Education*, (Surakarta: CV. Indotama Solo, cet. 1, 2020), p. 90.

⁴³ Sri Rahayu Wilujeng, *Human Rights: A Review of Historical and Juridical Aspects*, (Faculty of Humanities, Diponegoro University)

CONCLUSION

The meanings of *nashr* discussed above can be categorized into four: The meaning of *nashr* means help for the enemy, *nashr means help for weak people*, *nashr means help for the religion of Allah*, and *nashr means help in justice*. However, the connotation of *nashr* is very much directed at Allah's help for all His believing servants. Allah's help is very important and influential in the life of human sociology, whether for himself, his family, his group, his friends, and the surrounding environment. To get the help of Allah Swt., humans must always have faith, be patient with the tests that Allah Swt. has given and not despair to always try. The implications of the concept of the help of Allah S.W.T to the sociology of life include the help of Allah can help in dealing with the tests and trials that we often encounter in life, therefore Allah will not make ease come after difficulty, but Allah has prepared ease along with the arrival of difficulty.

By understanding the concept of Allah's help, we can be better prepared to face the various problems and challenges that we face in the future in our lives.

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